The Historiographer

of the Episcopal Diocese of Connecticut

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JOHN CROES, OF NEW JERSHY, MLECTED TO SUCCEED MISHOP JARVIS

At the thirty-third convention of the Discose of Connecticut, meeting at Christ Church, Middletown, on June 7-8, 1815, the Rev. John Croes, of New Brunswick, M. J., was elected on the second ballet cast by the clergy. The laity immediately approved the action, and a committee was appointed to notify Dr. Croes of his election, consisting of the Hon. Samuel W. Johnson, Burrage Beach, Esq., the Rev. Philo Shelton and the Rev. Ashbel Baldwin. For some time, parishes in New Jersey had contem-

the Rev. Ashbal Baldwin. For some time, parishes in New Jersey had contemplated organizing themselves into a diocese, and fearing to lose Dr. Groes to Connecticut, they proceeded to elect him their first bishop. The following letter, written to the Rev. John Rudd, rector at Mizabeth Town, discusses the crisis; it comes from our rich collection of early letters:

N Brunswick 20 June 1815

Sir.

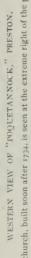
It has been in contemplation for some time past, to elect a Bishop for this Diocese And the Church here, think it highly proper that we should now be represented in the House of Bishops— Doctor Croes has been elected Bishop of Connecticut, and should be accept the appointment, we shall not only lose one of the most respectable of our Clergy, but it may operate to defer to a distant day, the filling of that office—we have been appointed by our Church to bring this subject forward and for the purpose of ascertaining the sentiments of other Churches, we have thought it best to have a meeting, by Delegates, at the House of Abel Clarksons at Milton on Wednesday the 28; June Inst. at 11 o Clock in the forencon. We therefore respectfully invite a delegation from your Church to meet us, at the time and place above, to confer on the steps proper to be taken in the present crisis. And if it shall be so agreed, to give notice to all the Churches, that the Election of a

Bishop will be moved at the Convention to meet at Trenton in August next

We are respectfully
Your ob. serv.

Rob. Boggs
Isaac Lawrence
Wm P. Deare







(1Charobajoine pozniforon Bistropor Earlite To all to colour these presents pluff pure or whom they may in any soise routers . Anone ye thatafaire willigtion howen by worth the die and assistance of alinique, jobatthe request of you thomas by divine permision do Desistion of Lower in his do Donie of paramote fullian in the टिंगा मिल्न मेरिये हे हिन्दे का जा तिया विद्या मिल्ना कि निर्मा कि उवपार्व विकासिक मा प्रिट प्रकार विकास रिस्टे के कि तिकार वार उठिलें। दिला विस्ति वारित्र के मार्ग दिल्ले विस्ति वार्म के promoto our belowed in christ danuel deadury 4 totheapoly order of a price वाक्यों पत्र कि ति विश्वां के वार्ष कि कि विश्वां पत्र विश्व के विश्वां के वि Elura of England in That betral published and 1 र किया मामाज्य मानवा मानने वामां प्रवास के किया मान के किया कर्म मार्थिक के के कि कि कि कि कार्य का कार्य कार्य के मार्थिक के हैं। अस्वातामारमार्वकारिक्योगितान्त्राम् विक्यामान् मित्र sufficient Tine audiaving been also first a second said Rowalishop. Unidestinen yesterofleestave त्यां करें मान्डिमंत्र्वित दिवा वर्षे बेलावेला र र र to be necessariaed & util the say and year above. written and in the seventhy parofont constration TO: Shellow wintston Riche Tartiste

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HECTICUT PLACE NAMES INDEXED IN HISTORICAL MAGAZINE OF THE P. g. RCE for their significance in lican Church history. This imtant periodical deserves better port from Churchmen than it is siving.

INFORD. Hist. Mag., III, 287.

IDGHPORT. Hist. Mag., II, 21

MAN. Hist. Mag., XII, 275ff.

SHIRE. Hist. Mag., XII, 276ff.

HURY. Hist. Mag., I, 51, 65

ABT. Hist. Mag., I, 7lm. XII, 7. XX, 182ff.

RAM. Hist. Mag., XII, 275ff.

IRFIELD. Hist. Mag., XIII, 85ff. XX, 184ff.

RMINGTON. Hist. Mag., I, 194

EHNWICH. Hist. Mag., I, 54; XX, 174ff.

LPORD. Hist. Mag., I, 62n.

DAM. Hist. Mag., XII, 275ff.

MON. Hist. Mag., I, 78n, 79, 81; MIII, 85ff.; IX, 173ff., 179ff.

BB NECK. Hist. Mag., I, 54-55

LINGWORTH. Hist. Mag., I, 62n.

CHMIRLD. <u>Hist. Mag.</u>, XII, 7; III. 221; XX, 179ff.

DLETOWN. <u>Hist. Mag.</u>, III, 59; , 62n, 196, 198; XX, 179ff.

W HAVEN. Hist. Mag., XII, 7;

III, 8, 120, 136, 141, 227-228; **XX**, 175ff.

V LONDON. <u>Hist. Mag.</u>, III, 133, 223; XIII, 85ff.; XX, 178ff., 403, 452-453.

WILFORD. Hist. Mag., III, 57

MOWN. Hist. Mag., I, 55; III, 221; XIII, 85ff.; XX, 185ff.

MHHURY. Hist. Mag., I, 71n.

WALK. Hist. Mag., I, 54, 194; XII, 7; XIII, 85ff.

RWICH. Hist. Mag., XX, 186ff.

FORD. Hist. Mag., I. 71n.

DING. Hist. Mag., I, 56; XIII, 85ff.

RIDGHFIELD. Hist. Mag., I. 54

SHARON. Hist. Mag., I, 58, 65

SIMSBURY. <u>Hist. Mag.</u>, XII, 7; XX, 179ff., 186.

STAMFORD. Hist. Mag., XII, 7: 1, 51-56, 76: XX, 180ff.

STANWICK. Eist. Mag., I, 55

STRATFIELD. Hist. Mag., XII, 7

STRATFORD. <u>Hist. Mag.</u>, III, 222; VIII, 403; XIII, 85; XVI, 204 XX, 174ff.

WALLINGFORD. Hist. Mag., 111, 56-57 MII, 275ff.: XX, 179ff.

WATERBURY. Hist. Mag., I, 71n.; XII. 7; XX, 185ff.

WEST HAVEN. Hist. Mag., I, 71,1.

WOODBURY. <u>Hist. Mag</u>., I, 113; III, 217, 223, 226, 227; II (June), 26.

BISHOP SHABURY'S CERTIFICATE OF CONSECRATION AS BISHOP

In the last issue of <u>The Historiographer</u>, we printed a facsimile of this important document, one of those recently discovered at the General Theological Seminary in New York. Thanks to Professor Albert Merriman, of Trinity College, we publish herewith an exact transcription and a faithful translation. Professor Merriman thinks that the Latinity of the last parenthesis seems doubtful, but the general sense is obvious:

IN DEI NOMINE AMEN

Robertus Kilgour Episcopus et Primus Arthurus Petrie Episcopus Doannes Skinner Episcopus

In the Name of God, Amen!

who all Catholics everywhere by the present letter let it be known that we, Robert Kilgour, by the mercy of God, Bishop of Aberdeen, Arthur Petrie, Bishop of Ross and Moray, and John Skinner, Bishop Coadjutor, celebrating the holy mysteries of our Lord Jesus Christ in the cratory of the aforesaid John Skinner in Aberdeen, trusting in the protection of the Divine Spirit (there being present competent witnesses from the clergy as well as from the people) have promoted to the holy and sublime order of the episcopate, and duly and canonically consecrated according to the custom and rites of the Scottish Church, Samuel Seabury, Doctor of Divinity, already adorned with the sacred order of the presbyterate, and commended to us for the integrity of his life, the pureness of his morals, and for his orthodoxy, and fit and suitable for teaching and directing, on the fourteenth day of Movember, in the year of the Christian Era, the thousandth seven hundredth and eightyfourth. In testimony of which, to this instrument (previously made ready for (by?) our chirographers) we have ordered our seals affined.

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of England as it is now by Law Established Samuel Seabury.

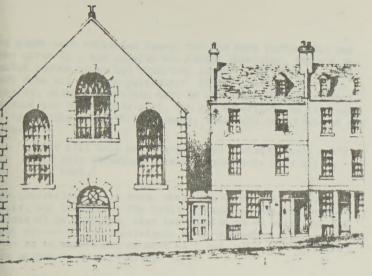
This Declaration was made and Subsented before the by the vaid Samuel habury flerk _ to be Scienced before the Ministerial Officien the Province of New Jersey in _ limerica _ this 23. day of December - in the year of our Lord 1753. and in the Siath year of our Translation.

Tho: Landon

Shornals by Divine (Sermifium Biflioth of Long To our beloved in Chrift Some I Sealury — (Serk Greeting We do by these fresents Give & Grant to you in whose Fidelity allowals Learning sound Doctrine & Litigenae No do pilly Consider our Litenal & Authority, to continue only during our Pleasure to perform the Office of a Pricest in the Doctrine of Present our Reading the Common Prayers and sterforming other Codesiastical Lutys belonging to the said Office according to the form preferited in the Book of Common Prayer made & published by Authority of Par liament & the Canons & Constitutions in that behalf langitly established & promulged & not otherwise, or in any other manner, I you having first before US. Subscribed the Articles & taken the Oaths which in this case are Kequired by Law to be Indiscribed & taken.

In Willes whereof Me have caused our Scal which Me use in this Case to be hereto affixed Dated the Fromby their Layer four France lation.





Front view of Bishop Skinner's house, Longacre, Aberdeen, are Bishop Seabury was consecrated in 1784.

Chapel adjoining, built with the Disabilities Act was re-alcd in 1792.

BISHOP SHABURY'S TROUBLES

On page 72 of the New Haven Gazette and the Connecticut Fazing for April 13, 1786, we read: "Bishop Seabury having tely performed the coresony of Confirmation in the town of . ston, has been severely handled on that account in the pubc newspapers of that town."

The Continental Journal and the Weekly Advertiser (Sosn), for March 30, 1786, announces: "On Friday last the
w. Bishep Seabury administered the rite of Confirmation,
Trinity Church, to upwards of thirty persons. It was ineduced by a discourse delivered by the Bishep, shewing the
dessity and importance of the ceremony."

The Independent Chronicle: and the Universal Advartiser opy supposed to be in the American Antiquarian Society) for 17, 1766: (We copy from a typescript in the Archives)

BPISCOPACY

Truly entertaining must have been the interview between a excentric Barebones and that great Body of Divinity, the rtb-about Bishop, in their journey to Providence on Satury last, as well as their conversation in the stage-coach. correspondent who heartily laughed at the latter, has faured us with the following curious part of it.

Bishop. Mr. Barebones, I think it was neither decent or polite in you, to fire such a number of squibs against sacerdotal, hierarchical character, in the Boston newspers, while I was in that town, officially employed upon the st serious and important discharge of my apostolic functions, exhorting, teaching, and communicating that truly dime Bootch spirit, which at so much charge, difficulty and unger, I had travelled so far to acquire, for the general mefit and ghostly consolation of our Mother-church, and itch I so generously distributed among such of your town's lks as were willing to receive the same.

Barebones. I think it was neither decent nor polite in u. Dostor, to intruie your law-sleeves into a town which u once, by public declaration, professed most heartily to spise,—to dassle its inhabitants by a show of false digty, and to insult them by a nonsemical pretence of divine capilic authority. By your generosity, I suppose you mean t asking more than a guinea a head for Confirmation, though u took all you could get; you did not answer with St. Pet-

er, "thy money perish with thee, became then hast thought the gift of God may be purchased with money," but received it with a bow, as fortune-tellers do. You have given, however, one proof of your wisdom, by quitting the farce in time, for if you had not, barebones would have given you repeated drubbings.

Mishop. Wr. Exrebones, you know the spostle says, "He that does not work shall not eat," and that "every men ought diligently to labour in his vocation." If I have taken up the trade of a Bishop, it surely becomes my indispensable duty to work at it; ami indeed I have found it a far preferable case to that of Physic, which I once followed, ami much better than you find the Law in your native town. I have experienced, that, in Beston, Godliness is great gain, and so the weight of one of my smallest trunks would convince you. As to the divine right, and regular apostolic succession from St. Peter, I know you do not believe it, nor do I, privately, but the misteries of every trade ought not to be exposed to the eye of the bigsts, who dare not trust their own reason, nor will predence approve of revealing them to the vulgar and illiterate.

harabones. That you think eating a divine injunction. I am already convinced, by your practice; and if your professional abilities were in proportion to your masticating powers, you would indeed be a great Doctor: The Prayers of your church too, show the same principle, for while you supplicate the great God of Marvels to give Mishops the "healthful spirit of his grace", you add a desire that he would work for you "the means of good living." I do not think it amtraordinary, but very natural, that you should work at your trade, I only say your profession is a trade. Juglers, Conjurers, Bare-Show men, and Hope-Dancers, are in this view tradesmen too, and fools support them by attending, and paying for their exhibitions. I only wish to make those I esteen see the absurdities of your trade, while I smile in contempt at those followers who suffer themselves to be abused into a belief of your miraculous power." The first Bishop in the world was a present that superstition made to stupidity, charging her however to conceal it from reason, in order to preserve the honour of her Mother-Carch. Your sneer at my profession, puts me in mind of the celebrated Quack-Dootor Book, who said he was more successful than a good physician, because, as nine-teenths of the people of London were fools, he of course had nine patients to the others' one. I suppose, however, you mean either to keep this sentiment to yourself, or not to return to Boston, for you will not find the inhabitants of my native town to be so vulgar and illiterate (nor perhaps so tame) as you think them to be.

Bishop. Well, since you seem willing to let every one live by his profession, and even a Bishop to gain a good living by his trade, why are you for exposing the absurdation of that trade to your townsen? In this there appears a great incomistency of conduct; for it you take amy the absurdation, the outward forms, the ceremonies, and the belief of our possessing and conveying a miraculous power, the profession will at once be rendered contemptible, and I shall be as little gased at as old Doctor Chambers, no more believed in as a divine creature, possessed of powers and virtues of a superior kind. In short, reduce me as I am before the mirror of truth and reason, and I shall sink down to a level with a common dissenting minister, who from the contributions of his congregations, is permitted barely to exist. In common charity, therefore, desist, nor in future expose the craft,

lest you bring to poverty and distress, a friend and relation of your own, who would never act so unfairly by you, nor by any of your bonest profession, which is generally conversant not only with focls, but also with the knaves of society.

Barebones. You mistake me, Doctor. I am not willing to let impostere pass undetected. That you might emerciae that trade, is on a supposition that only feels will suffer you to do so, and the imposition may be considered as a proper punishment of their folly; But I wish to reform this mealmose, and convince your adherents of your impudence, and of their oredulity. Why did you not keep to your first profession? Digitized by the Internet Archive in 2024

ou might have succeeded there, for the same reason that was noe given by a bad painter who turned physician, "When I beanbed canvas (said he) everybody saw my blunders, but now I
ury them all with my patients." It was that itch for anhority, which your vanity kept in constant irritation, that
nduced you to act this part, and you deserve to be held up
the mirror of truth and reason, that your true features may
appear. --

"For I'll hold you a great, and I wish I could see't, "If your stockings were off, you would show cloven feet."

our profession, it is true, have much to do with knaves and cools, and it perhaps the habit of finding them out in the course of my practice, that has enabled me so easily to desect you. —— The consistency of my character will always induce me to expose you as much as I can, more especially as you happen to be a relation.

Bishop. I wish, Mr. Barebonss, to be upon good terms with you, and with all men, even with old Dr. Ch----y, and the whole knot of your brethren, the Whige; but I cannot partiently submit to such opprobrious spithets and scurilous language, which even in my own presence, you have so unprovokedly, and so indecently thrown at me; for the future, I support better treatment from you, more consonant to that of a gentleman and a relation; but if you will so on railing at me like a mad man, I shall complain of you to my cousin your father, and request him to confine you, shave your head, and apply the cupping glass, or a good warm blister. On the other

hand if you will behave more temperately and decently in future, I will admowledge you as my friend, take a chearful glass, and smoke a social pipe with you at the next inn, where I wish we were arrived, for I find the entrails of the church begin to gnaw hard for something good from the spit and the pot. God bless us! Here is the inn shead! All malice apart, friend Barebones; all malice apart.

Barebones. Thus like a thief in the night do you endeavour to coax the honest mastiff, who growls and will not permit the robbery; but it will not do, Doctor, I will not only bark, but bite too, and you shall be hunted down if it is in my power to do so; and I am sure I shall not hasard the displeasure of the greater and most respectable part of those who adopt the Episcopal form of worship in America, and who, not only in Boston, but from New York to Georgia, unifo mely despise you, and refuse obedience to your pretended authority. You may suppose me mad or not, as you please, for I care not a fig for your opinion; This, by the by, is an honour you can never arrive at, for to lose one's senses is an implied acknowledgment that one had some to lose. Your fat brain will never be suspected to produce an idea beyond the absolute sensuality you so emphatically express on seeing the inn. Whether in religion you be really a christian or a materialist, I will not determine, but it is clear that your whole composition is an assemblage of Matter, and I am glad we have arrived at the inn, that I may breathe a little without respiring that disagreeable offluvia that proceeds from it.

(HERE SIDETH THE FIRST LESSON.)

LETTER FROM SAMUEL PARKER TO THE REV. DANIEL FOOG at PONFRET (In the letter collection of the Diocese.)

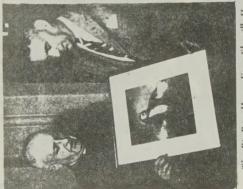
Yours of the 2^d Instant I received sometime since & have replied thereto by a M^r Cady of Plainfield but suspect he

Dear Sir

Boston July 17 1783

is not yet left this Town; having sold a Bill of at 3t Ste for Judge Lightfoot, he drew an Order on me for the Amo't in fayour of this Ondy & believe that he has not yet juite spent all the money, as soon as this is effected I suppose you will be in the Way of getting my Letter by him. This morn's yours of 16 was handed me, the Affair of your not waiting for me I finished in my last. I am glad to hear that the Matter of an American Spiscopate is in such a probable way of succeeding. You ask my Opinion of the Measure. I answer I like the Flan very well & the Ferson pitched upon the' personally unknown to me, from the character I have had of him, is the most proper of any. My fears are a little alarmed by the Circumstance of his being a Refugee: Any Persons coming into hew ingland with complete Orders or in character of a Bishop I fear will alarm our Puritans & put them upon devising Means of preventing his tarrying among us. Will they not then take the Advantage of the present Disposition of the Populace towds the Absentees & make Use of that Weapon to keep him away? And therefore is a proper Man could be found for that Office, would it not have been more eligible to have pitched upon one that was not an Absentee? As one Bishop would be sufficient for the New England States & New York, I could also have wished that all the

land States & New York, I could also have wished that all the Clergy in the five States had been consulted upon the choice, as that might have proved the Means of objection arising hereafter from his being rather imposed upon them than the Object of their free choice. The Dean & chapter of the Diocese with whom the Right of electing a Rishop is vested in England, must be represented in this Country by all the Parochial clergy within his Jurisdiction. However I am far from a Desire to start any objections to the Plan myself, but only hint these is that might have obviated any Objections that others may recreafter raise. I sincerely wish that the Plan may succeed even beyond our most sanguine Expectations, & that the Destor may not be obliged to use the Alternative you say he is instructed to do. I have no Doubt in my own Mind that that if the Matter is properly conducted he will receive complete Or-



The Rt. Rev. Henry Knox Sherrill, II 36, presiding Bishop of the Episcopal Church, left, accepts from President Jacobs, a plute copy of Trinity portrait of America's first Bishop, Samuel Seabury, for display in the Seabury House Conference Center at Greenwich, Conn. The noted Seabury portrait, believed to be one of only two likenesses of the first Diocesan, hangs in the old library reading room at Trinity, on permanent trust from the Diocese of Connecticut.

ders from the ArchB of Canterbury by a special Mandate from his Majesty. But another question occurs how will he be supported? He certainly ought to have such a Living at least as will enable him to keep a public Table, for as his House must often be the resort of other Clergymen, he she be enabled to treat them hospitably, & if he has only the Salary of a Kissionary or a common Parish, he will not be in Circumstances to do this. He ought also to have a Curate or Chaplain whose business will be to examine Candidates for Orders & present them as well as to assist him in parochial Juty. The Resolution of this must be an after Consideration.

We had a grand Commencement at Cambridge yesterday when the honorary Degree of Doot of Laws was conferred on Mr Bowdoin & that of Doot of Physic on Dr Holyoke of Salem. I have

had no late Letters from England which I a little wonder at as so many Vessels have lately arrived from thence. Please to make my best Respects to MF Malbone & Lady & Niece: I suppose they have received particular accounts of the Death of MF Hutchinson which happened the very Day after I was at your House Miss Betsy Hunter from Newport is now in this Town at DF Lloyd's & I believe will spend the Remainder of the Summer here. Nothing special in the political World has occurred lately.

I am your friend & Bro ther

F6 I expect to have S. Parker the Fish ready to send by the middle or latter end of next Month.

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